

DYING HIS DEATH LIVING HIS LIFE

SERVICES FOR LENT



Ash Wednesday
and the 5 Weeks of Lent

FRED NIEDNER

DYING HIS DEATH LIVING HIS LIFE

SERVICES FOR LENT

WEEK 1: DYING TO PRIDE, LIVING FOR OTHERS

NEWSLETTER NOTICE

Join us for Week 1 of the Dying His Death, Living His Life worship series for Lent, as we recall that our arrogant pride has been buried with Christ so that we might selflessly live for others.

BULLETIN NOTICE

In this service for Week 1 of Lent, we recall that our arrogant pride has been buried with Christ so that we might selflessly live for others.

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WEEK 1: DYING TO PRIDE, LIVING FOR OTHERS

ORDER OF SERVICE

*For even the Son of Man came not to be served but to serve,
and to give his life as a ransom for many. Mark 10:45*

Opening Hymn.....My Faith Looks Up to Thee (Olivet 664 6664)

My faith looks up to thee, thou Lamb of Calvary, Savior divine.
Now hear me while I pray; take all my guilt away;
O let me from this day be wholly thine!

May thy rich grace impart strength to my fainting heart; my zeal inspire!
As thou hast died for me, oh, may my love to thee
Pure, warm and changeless be, a living fire!

While life's dark maze I tread and griefs around me spread, be thou my guide;
Bid darkness turn to day, wipe sorrow's tears away,
Nor let me every stray from thee aside.

Invocation and Call to Worship

P In the name of the Father and of the + Son and of the Holy Spirit.

C Amen.

P The apostle Paul writes, “Walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love...” (Ephesians 4:1-2).

C Lord, help us to lay aside selfish, conceited and prideful ways.

P We are told, “Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others” (Philippians 2:3-4). This is the attitude of Jesus Christ, who gave himself for us.

C Lord, help us to be humble and to regard others as more important than ourselves. Lead us to lives of service to others.

P The Lord tells us, “Through love serve one another” (Galatians 5:13).

C Lord, help us to love others as you love us.

Confession and Absolution

P Let us confess our sins to God and ask his forgiveness.

C Almighty God, you have called us in Christ Jesus to lives of love and service, but we so often would rather serve ourselves. Instead of putting the needs of others ahead of our own, we seek to satisfy our own selfish desires. We follow our own ways and not the way of love to which we have been called. Have mercy on us, and forgive us. Strengthen us by your Spirit to follow in our Savior’s steps, to walk in the way of love.

P God has had mercy on us. He sent his Son to be our Savior. Jesus put our needs and interests ahead of his own, and bore our sins in his body on the cross. Our sins are washed away in his blood. I announce to you that your sins are forgiven in the name of the Father and of the + Son and of the Holy Spirit. Amen.

C Almighty God, renew in us the mind of Christ, so that we might lay aside our pride and follow our Savior, who came not to be served but to serve and to give his life for us.

Prayer of the Day

Children's Sermon

Hymn Hail, Thou Once Despised Jesus (O Durchbrecher 87 87 D)

Hail, thou once despis-ed Jesus! Hail, thou Galilean King!
Thou didst suffer to release us; thou didst free salvation bring.
Hail, thou universal Savior, bearer of our sin and shame!
By thy merit we find favor; life is given through thy name.

Paschal Lamb, by God appointed, all our sins on thee were laid;
By almighty love anointed, thou hast full atonement made.
All thy people are forgiven through the virtue of thy blood;
Opened is the gate of heaven, reconciled are we with God.

Old Testament Reading Genesis 11:1-9

Epistle Reading Philippians 2:1-11

Gospel Reading..... Mark 10:35-45

Sermon Hymn Lord of Glory, You Have Bought Us (Hyfrydol 87 87 D)

Lord of glory, you have bought us with your lifeblood as the price,
Never grudging for the lost ones that tremendous sacrifice;
And with that have freely given blessings countless as the sand
To the unthankful and the evil with your own unsparing hand.

Grant us hearts, dear Lord, to give you gladly, freely of your own.
With the sunshine of your goodness melt our thankless hearts of stone
Till our cold and selfish natures, warmed by you, at length believe
That more happy and more blessed 'tis to give than to receive.

Sermon

Hymn of Response Lord of Glory, You Have Bought Us (Hyfrydol 87 87 D)

Wondrous honor you have given to our humblest charity
In your own mysterious sentence, "You have done it all to me."
Can it be, O gracious Master, that you deign for alms to sue,
Saying by your poor and needy, "Give as I have giv'n to you"?

Lord of glory, you have bought us with your lifeblood as the price,
Never grudging for the lost ones that tremendous sacrifice.
Give us faith to trust you boldly, hope, to stay our souls on you;
But, oh, best of all your graces, with your love our love renew.

Apostles' Creed

C I believe in God, the Father Almighty, maker of heaven and earth.

And in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Offering

Prayers

P Lord Jesus, from all eternity you are one with the Father and the Spirit, yet you laid aside your divine majesty to be born among us. In obedience to your heavenly Father, you humbled yourself to the point of death on a cross. Lord Jesus, you gave your life to save us;

C Help us to spend our lives in service to others.

P Lord Jesus, in baptism we die with you and are raised to new life. Teach us daily to die to self and to lay aside our selfish, prideful ways. Lead us to live for others as you did and to put their interests and needs ahead of our own. Lord Jesus, you gave your life to save us;

C Help us to spend our lives in service to others.

P Lord Jesus, you are our crucified and risen King. You reign now in exalted glory at the right hand of the Father. King of Kings, by the power of the Holy Spirit, strengthen us in faith as we seek to serve you by serving others in love. Lord Jesus, you gave your life to save us;

C Help us to spend our lives in service to others.

P Lord Jesus, we pray that you would use us to bring comfort and hope to those who are suffering. Through the promises of your Word, give them peace. According to your will, bring healing to ... and to those we name in our hearts. Lord Jesus, you gave your life to save us;

C Help us to spend our lives in service to others.

P Lord Jesus, you raised us to new life as your holy people. Help us to build up others and treat them with kindness and care. We pray that the Holy Spirit would work through our works of love and our words of witness so that others will come to know and worship you as Lord and King. Lord Jesus, you gave your life to save us;

C Help us to spend our lives in service to others. Amen.

Lord's Prayer

Benediction (Philippians 2:1-4; 2 Thessalonians 3:16)

P If there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind.

C Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others.

P Now may the Lord of peace himself give you peace at all times in every way. The Lord be with you all. Amen.

Closing Hymn.....Son of God, Eternal Savior (In Babilone 87 87 D)

Son of God, eternal Savior, Source of life and truth and grace,
Word made flesh, whose birth among us hallows all our human race,
You our Head, who, throned in glory, for your own will ever plead:
Fill us with your love and pity, heal our wrongs, and help our need.

As you, Lord, have lived for others, so may we for others live.
Freely have your gifts been granted; freely may your servants give.
Yours the gold and yours the silver, yours the wealth of land and sea;
We but stewards of your bounty held in solemn trust will be.

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WEEK 1: DYING TO PRIDE, LIVING FOR OTHERS

COMPLETE SCRIPT FOR WORSHIP LEADERS

- If desired, an **Environmental Projection** is shown on a screen or on the walls of your worship space to set the tone for the service before the service begins or throughout the service at various points:

[shutterstock.com/image-photo/meeting-young-people-group-therapy-supporting-2313291577](https://www.shutterstock.com/image-photo/meeting-young-people-group-therapy-supporting-2313291577)

- This **Theme Verse** is read aloud by the pastor at the start of the service or is read silently by the congregation before the service begins:

*For even the Son of Man came not to be served but to serve,
and to give his life as a ransom for many. Mark 10:45*

- The **Opening Hymn** is sung by the congregation to the tune Olivet 664 6664, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

My faith looks up to thee, thou Lamb of Calvary, Savior divine.
Now hear me while I pray; take all my guilt away;
O let me from this day be wholly thine!

May thy rich grace impart strength to my fainting heart; my zeal inspire!
As thou hast died for me, oh, may my love to thee
Pure, warm and changeless be, a living fire!

While life's dark maze I tread and griefs around me spread, be thou my guide;
Bid darkness turn to day, wipe sorrow's tears away,
Nor let me every stray from thee aside.

Invocation and Call to Worship

P In the name of the Father and of the + Son and of the Holy Spirit.

C Amen.

P The apostle Paul writes, “Walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love...” (Ephesians 4:1-2).

C Lord, help us to lay aside selfish, conceited and prideful ways.

P We are told, “Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others” (Philippians 2:3-4). This is the attitude of Jesus Christ, who gave himself for us.

C Lord, help us to be humble and to regard others as more important than ourselves. Lead us to lives of service to others.

P The Lord tells us, “Through love serve one another” (Galatians 5:13).

C Lord, help us to love others as you love us.

- The **Confession and Absolution** are spoken responsively by the pastor and the congregation:

P Let us confess our sins to God and ask his forgiveness.

C **Almighty God, you have called us in Christ Jesus to lives of love and service, but we so often would rather serve ourselves. Instead of putting the needs of others ahead of our own, we seek to satisfy our own selfish desires. We follow our own ways and not the way of love to which we have been called. Have mercy on us, and forgive us. Strengthen us by your Spirit to follow in our Savior's steps, to walk in the way of love.**

P God has had mercy on us. He sent his Son to be our Savior. Jesus put our needs and interests ahead of his own, and bore our sins in his body on the cross. Our sins are washed away in his blood. I announce to you that your sins are forgiven in the name of the Father and of the + Son and of the Holy Spirit. Amen.

C **Almighty God, renew in us the mind of Christ, so that we might lay aside our pride and follow our Savior, who came not to be served but to serve and to give his life for us.**

- The **Prayer of the Day** is spoken by the pastor or other worship leader:

P Lord Jesus, in your life of humble service, we see the pattern for our own lives. You laid aside your heavenly majesty and humbled yourself to be born among us and to give your life to save us. As we follow your path to the cross, teach us to walk in the way of love, the way in which you walked. Help us to put aside our pride and selfish ways. Open our eyes to the needs and suffering of those around us, so that we might serve them in love and share with them the good news of salvation through faith in your name. Hear our prayer and accept our grateful praise. Amen.

- The **Children's Sermon** is delivered by the pastor or other worship leader:

Needed: child's building blocks

P Today we are going to talk about building things up, so I brought some building blocks. In our Old Testament reading, we learn about a tower that people tried to build long ago. They decided to make a tower so tall that it would reach all the way to heaven! *(Start stacking blocks to build a tower.)* The people said, "We will be famous! Everyone in the world will know about our tower!" They thought their tower would reach heaven, but to God, it was not very tall. He had to come down to look at it. God decided to stop the building. If the people were so proud of themselves about this building project, they might work together to make other, harmful things. So God confused the way the people spoke to each other. Suddenly all of the workers and the planners started speaking in different languages. They could not understand each other, so they stopped building the tower and moved away to different parts of the world. The tower was never finished. *(Take down the building blocks.)*

The people who tried to build the tower were very proud of themselves. They thought that they were more important than anyone else. They were smart and good at building things, but they used those abilities to make themselves feel important. God wants us to use the talents and abilities that he gives us, but not to make ourselves feel important. God wants us to use our talents to serve and help others. He wants us to build up other people and make them feel good and important. *(Use the blocks to build another tower.)* As we help others and build them up, we are following Jesus. Jesus is true God, but he left his heavenly throne and came to earth to live among us. He was born as a baby in Bethlehem. He grew up and helped and healed people. He built them up and helped them to feel strong. He loved us so much that he died on the cross to take away our sins. *(Use the blocks, if possible, to form the shape of a cross or put a small cross on top of the tower.)* Jesus said that he did not come to have other people serve him, but to serve us and give his life to save us. We follow Jesus. We try to help others and treat them with kindness and love. In that way, we build them up and share Jesus' love!

Let's pray: Jesus, help us not to be selfish and proud. Teach us to follow you and build others up with kindness and love. Amen.

- The **Hymn** is sung by the congregation to the tune O Durchbrecher 87 87 D, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Hail, thou once despis-ed Jesus! Hail, thou Galilean King!
Thou didst suffer to release us; thou didst free salvation bring.
Hail, thou universal Savior, bearer of our sin and shame!
By thy merit we find favor; life is given through thy name.

Paschal Lamb, by God appointed, all our sins on thee were laid;
By almighty love anointed, thou hast full atonement made.
All thy people are forgiven through the virtue of thy blood;
Opened is the gate of heaven, reconciled are we with God.

- The **Old Testament Reading**, Genesis 11:1-9, is spoken by the pastor or other worship leader:

P Now the whole earth had one language and the same words. And as people migrated from the east, they found a plain in the land of Shinar and settled there. And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar. Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth." And the LORD came down to see the city and the tower, which the children of man had built. And the LORD said, "Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose

to do will now be impossible for them. Come, let us go down and there confuse their language, so that they may not understand one another's speech." So the LORD dispersed them from there over the face of all the earth, and they left off building the city. Therefore its name was called Babel, because there the LORD confused the language of all the earth. And from there the LORD dispersed them over the face of all the earth.

- The **Epistle Reading**, Philippians 2:1-11, is spoken by the pastor or other worship leader:

¶ So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

- The **Gospel Reading**, Mark 10:35-45 is spoken by the pastor or other worship leader:

¶ And James and John, the sons of Zebedee, came up to him and said to him, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "What do you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized, but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant at James and John. And Jesus called them to him and said to them, "You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

- The **Sermon Hymn** is sung by the congregation to the tune Hyfrydol 87 87 D, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Lord of glory, you have bought us with your lifeblood as the price,
 Never grudging for the lost ones that tremendous sacrifice;
 And with that have freely given blessings countless as the sand
 To the unthankful and the evil with your own unsparing hand.

Grant us hearts, dear Lord, to give you gladly, freely of your own.
 With the sunshine of your goodness melt our thankless hearts of stone
 Till our cold and selfish natures, warmed by you, at length believe
 That more happy and more blessed 'tis to give than to receive.

- The **Sermon** is delivered by the pastor:

Ⓟ Today, in these first steps of the Lenten journey we began on Ash Wednesday, we confront one of the most cunning of all temptations. It seduces the faithful as slyly as it does the irreligious because among humankind's core beliefs and assumptions about the world is that everything would be better if we were in charge. We spend our lives working to gain and keep control of as much as possible. There's an old, unpopular term for this universal trait. It's a key element of what some of our ancestors came to call "Original Sin."

Sooner or later, in nearly all the gripe sessions we wander into with like-minded friends who think the country or world has taken a wrong turn and is now careening toward hell in a handcart, someone vows, "Well, folks, when we take over..." and concludes with something like, "...those people will be on the first truck out." And we all know who those people are. It's perhaps the oldest temptation in the long, sorry story of human cursedness. We think we could run the world so much more wisely than the current management. Better even than God, no doubt.

That story in Genesis about eating forbidden fruit doesn't merely expose our proclivity toward disobedience. It indicts us as rebels who deem God's ordering of things too foolish to apply to us. We will make our own rules, thank you. And those folks in the land of Shinar with blueprints for a tower with its top in the heavens didn't mean to stop at making a name for themselves, which they would write in large letters somewhere on that tower. They meant to wrest control of the earth, and of history as well, from God's remote, maybe even incompetent hands.

Out in the wilderness the tempter offered Jesus a chance to rule the world. Just acknowledge the inevitability of my way, said the cunning one. A slight nod will suffice. Admit you need to make some noise and hurt a few people, and then it will all be yours. We all want the good

guys to be in charge, right? So if you're the messiah, the good guy of all good guys, just do it. Take over! But Jesus said no. He would stick with God's way. And then, no matter how many times he explained, as he does repeatedly in Mark's gospel—that this meant he was headed to Jerusalem to die—his disciples and friends somehow still thought they would get power and perhaps wealth if they stuck close to him. They would help run the world.

Which brings us to James and John asking to be Jesus' lieutenants when he comes into his glory. Embarrassing as it is to watch this scene, we know all too well what those two are thinking. We think the same things. Faithfulness and sacrifice, not to mention being a true son or daughter of God, should have their rewards, right? Like us, the first disciples couldn't fathom any other outcome than that Jesus and the good guys would win, and winning means being in charge.

“Are you able to drink the cup that I drink?” Jesus asks his two young friends when they come with their request for a special place in the world of grown-ups and big players. We can smile ever so knowingly at their folly, for we, the veteran readers of Mark's gospel, know precisely what those places on Jesus' right and left will look like when he comes into his glory—on Golgotha, the place of Jesus' coronation, where a crude sign proclaims him king. And there, on his left and right, in the places of honor, we've seen King Jesus' lieutenants—the fellow-crucified.

We know, too, that the cup those disciples want to taste turns out to be the cup Jesus prayed about in Gethsemane, the cup so dreaded even Jesus would beg, “Let this cup pass from me!” It was a cup of suffering and the bitter cup of death.

James and John maybe didn't know that's what they asked for. Silly them. But we know, at least in theory, because we know the rest of the story, the story they would soon learn as they followed along to Gethsemane, and the rest of which they would later piece together concerning what took place on Golgotha after they'd run away in terror like all the other disciples.

Do we really know better than they did, not merely in theory but in our hearts? Have we learned to give up our quest for those thrones that James and John thought they wanted? Do we fully understand the nature of Jesus' glory, the truth of the power and glory he called the “kingdom of God?”

Or do we have just as much difficulty as anyone else coming to terms with those words with which Jesus calls his followers to discipleship. “If anyone would come further,” Jesus said, “let that one take up a cross and follow, for I'm on my way to Jerusalem to drink a bitter cup, to be handed over, and to die,” Jesus says (Luke 9:22-23, paraphrased).

Jesus' words to James and John, and to us their kinfolk, declare that the life of discipleship is not about being right. It's not about success. And it's not about taking over and reasserting our

authority or pulling the levers of power. It's not about being rich, and it's not even about being poor.

No, it's about dying. Yes, dying. It's about drinking the cup that Jesus would drink, being baptized with his baptism. His cup is the cup of death that even he prayed to escape, but that he drank to the dregs. Discipleship for us is drinking from that same cup, living out the baptism into which we've been baptized. Or rather I should say, "dying that baptism," for as we confess with Paul, "we were buried therefore with [Christ] by baptism into death..." (Romans 6:4).

This dying, however, isn't merely something that awaits us when we're 80 years old or so and we've had our three-score years and ten plus a bonus. No, today we're called to die rather than glorying in our virtues or kicking some butt for Jesus. Today is the day to lay down our rightness—and we are right, aren't we? Today we willingly take our places on the right and left of Jesus knowing full well that those are strange thrones, those rough, bloody crosses. All those positions of power and control over others' lives in this world we leave to others. We wait for places of honor on Golgotha.

Do you choke on that? Of course. We all do. This is not the dream our parents had for us or that we had for ourselves. It's not why we go to college, spend years preparing for a career. No one in the world seeking employees, colleagues, friends or even life partners uses the pitch, "Come with us, or come with me, to die. Let's find our lives, our places of honor and glory, among the poor, the broken, the forgotten." But that is precisely where Jesus found his place to "reign." "The Son of Man came not to be served but to serve," he said (Mark 10:45). So he found his throne in places of service, and there he gives his time, his strength, his life. And to us he says, "Come, reign with me here, on the cross of others' pain and oppression."

We walk away as perplexed and flummoxed as James and John in today's gospel lesson and as upset as the rest of the disciples who overheard all this and found themselves indignant and angry.

But there is good news. Jesus says, "You will drink the cup." That's a promise, not a threat. "Yes, you'll have that drink soon enough, in some cases sooner than you think. You'll be on a cross next to me," he promises. Indeed, even as Jesus spoke, he was about to drink from the cup and ascend the throne James and John were so interested in.

But he's not going anywhere without us. Nor we anywhere without him. He offers us a drink too. Today. Here. Now. The cup we drink so often here awaits us. Death is in that cup. Drink it, and you have in you the life of one betrayed into the hands of sinners, the life of one judged expendable and not among the right and successful and powerful.

But it is the cup of blessing, for the life that we drink into ourselves when we gulp from that cup of betrayed blood is authentic and eternal life, life the world of riches and power and positions of authority can't comprehend or touch.

Nor does the world recognize the throne that is yours when you drink that cup and when you die that baptism. For the world that's out there, or in here, never stops to look for the places of power on the underside of things, among the stricken, smitten and afflicted.

This homily doesn't have an ending that tells us what exactly we must do next. Indeed the ending doesn't even come here. Whatever comes next must take place in our lives. Maybe somewhere in your home or neighborhood this afternoon. Or on your end of a phone call you should have made a long time ago, because it's going to kill you to say what needs saying. Or maybe the throne God will appoint for you is here in this room, next to someone else who's here and with whom you need to speak words of cross-bearing.

We don't recognize our thrones until we're on them. If then. But God knows, and the crucified, risen Christ knows, for by the power of the Spirit his mind is in us and it's his own life we're living now, and forever.

- The **Hymn of Response** is sung by the congregation to the tune Hyfrydol 87 87 D, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Wondrous honor you have given to our humblest charity
In your own mysterious sentence, "You have done it all to me."
Can it be, O gracious Master, that you deign for alms to sue,
Saying by your poor and needy, "Give as I have giv'n to you"?

Lord of glory, you have bought us with your lifeblood as the price,
Never grudging for the lost ones that tremendous sacrifice.
Give us faith to trust you boldly, hope, to stay our souls on you;
But, oh, best of all your graces, with your love our love renew.

- The **Apostles' Creed** is spoken by the congregation:

☞ I believe in God, the Father Almighty, maker of heaven and earth.

And in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

- The **Offering** is collected at this time. If desired, this **Mini Movie** (purchased by you from Worship House Media: worshiphousemedia.com) is presented on a screen at this time for reflection on the theme of the service:

worshiphousemedia.com/mini-movies/120448/better-together

- The **Prayers** are spoken responsively by the pastor and the congregation:

P Lord Jesus, from all eternity you are one with the Father and the Spirit, yet you laid aside your divine majesty to be born among us. In obedience to your heavenly Father, you humbled yourself to the point of death on a cross. Lord Jesus, you gave your life to save us;

C **Help us to spend our lives in service to others.**

P Lord Jesus, in baptism we die with you and are raised to new life. Teach us daily to die to self and to lay aside our selfish, prideful ways. Lead us to live for others as you did and to put their interests and needs ahead of our own. Lord Jesus, you gave your life to save us;

C **Help us to spend our lives in service to others.**

P Lord Jesus, you are our crucified and risen King. You reign now in exalted glory at the right hand of the Father. King of Kings, by the power of the Holy Spirit, strengthen us in faith as we seek to serve you by serving others in love. Lord Jesus, you gave your life to save us;

C **Help us to spend our lives in service to others.**

P Lord Jesus, we pray that you would use us to bring comfort and hope to those who are suffering. Through the promises of your Word, give them peace. According to your will, bring healing to ... and to those we name in our hearts. Lord Jesus, you gave your life to save us;

C **Help us to spend our lives in service to others.**

P Lord Jesus, you raised us to new life as your holy people. Help us to build up others and treat them with kindness and care. We pray that the Holy Spirit would work through our works of love and our words of witness so that others will come to know and worship you as Lord and King. Lord Jesus, you gave your life to save us;

C **Help us to spend our lives in service to others. Amen.**

- The assembly may remain standing if the Lord's Supper is celebrated. The words of institution or another eucharistic prayer may be used here, then the Lord's Prayer, then the communion at the table. If the Lord's Supper is not celebrated, continue here with the Lord's Prayer.

- The **Lord's Prayer** is spoken in unison at this time.
- The **Benediction** (Philippians 2:1-4; 2 Thessalonians 3:16) is spoken responsively by the pastor and the congregation:

Ⓟ If there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind.

Ⓒ **Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others.**

Ⓟ Now may the Lord of peace himself give you peace at all times in every way. The Lord be with you all. Amen.
- The **Closing Hymn** is sung by the congregation to the tune In Babilone 87 87 D, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Son of God, eternal Savior, Source of life and truth and grace,
 Word made flesh, whose birth among us hallows all our human race,
 You our Head, who, throned in glory, for your own will ever plead:
 Fill us with your love and pity, heal our wrongs, and help our need.

As you, Lord, have lived for others, so may we for others live.
 Freely have your gifts been granted; freely may your servants give.
 Yours the gold and yours the silver, yours the wealth of land and sea;
 We but stewards of your bounty held in solemn trust will be.

DYING HIS DEATH LIVING HIS LIFE

SERVICES FOR LENT

WEEK 2: DYING TO GREED, LIVING FOR THE TREASURES OF HEAVEN

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DYING HIS DEATH LIVING HIS LIFE

SERVICES FOR LENT

WEEK 2: DYING TO GREED, LIVING FOR THE TREASURES OF HEAVEN

ORDER OF SERVICE

*For you know the grace of our Lord Jesus Christ, that though he was rich,
yet for your sake he became poor, so that you by his poverty might become rich.
2 Corinthians 8:9*

Opening Hymn..... Jesus, Grant That Balm and Healing (Der Am Kreuz 87 87 77 88)

Jesus, grant that balm and healing in your holy wounds I find,
Ev'ry hour that I am feeling pains of body and of mind.
Should some evil thought within tempt my treach'rous heart to sin,
Show the peril, and from sinning keep me from its first beginning.

Should some lust or sharp temptation fascinate my sinful mind,
Draw me to your cross and passion, and new courage I shall find,
Or should Satan press me hard, let me then be on my guard,
Saying, "Christ for me was wounded," that the tempter flee confounded.

If the world my heart entices with the broad and easy road,
With seductive, sinful vices, let me weigh the awful load
You were willing to endure. Help me flee all thoughts impure
And to master each temptation, calm in prayer and meditation.

Ev'ry wound that pains or grieves me by your wounds, Lord, is made whole;
When I'm faint, your cross revives me, granting new life to my soul.
Yes, your comfort renders sweet ev'ry bitter cup I meet;
For your all-atoning passion has procured my soul's salvation.

Invocation and Call to Worship

P In the name of the Father and of the + Son and of the Holy Spirit.

C Amen.

P God commands us, "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's" (Exodus 20:17).

C Lord, lead us by your Spirit to obey your holy Word and follow your commands.

P Jesus said, "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions" (Luke 12:15).

C Lord, help us to walk in your ways and teach us to be content with what we have.

P Jesus tells us, "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal" (Matthew 6:19-20).

C Lord, you alone are our only lasting treasure.

P The apostle Paul reminds us, "My God will supply every need of yours according to his riches in glory in Christ Jesus" (Philippians 4:19).

C Lord, in you we have all that we need.

Confession and Absolution

P Let us confess our sins to God and ask his forgiveness.

C Almighty God, we confess that we have disobeyed your commands. We covet things that we do not have, always seeking more for ourselves. We love earthly possessions and do not seek treasure in heaven. We follow our own selfish ways instead of living according to your will. Have mercy on us, and forgive us.

P God has had mercy on us. He sent his Son, Jesus, our true treasure, to be our Savior. God forgives our sins for Jesus' sake. I announce to you that your sins are forgiven in the name of the Father and of the + Son and of the Holy Spirit. Amen.

C Lord, lead us to walk in the way of Jesus, our priceless Treasure.

Prayer of the Day

Children's Sermon

Hymn Jesus, Priceless Treasure (Jesu, Meine Freude 665 665 786)

Jesus, priceless treasure, fount of purest pleasure,
Truest friend to me, ah, how long in anguish
Shall my spirit languish, yearning, Lord, for thee!
Thou art mine, O Lamb divine!
I will suffer naught to hide thee;
Naught I ask beside thee.

Hence, all earthly treasure! Jesus is my pleasure,
Jesus is my choice. Hence, all empty glory!
Naught to me thy story told with tempting voice.
Pain or loss, or shame or cross,
Shall not from my Savior move me
Since he deigns to love me.

Old Testament Reading Isaiah 53:8-10

Epistle Reading 1 Peter 1:13-21

Gospel Reading Luke 12:16-21

Sermon Hymn What Is The World to Me (Was Frag Ich Nach Der Welt 67 67 66 66)

What is the world to me with all its vaunted pleasure
When you, and you alone, Lord Jesus, are my treasure!
You only, dearest Lord, my soul's delight shall be;
You are my peace, my rest. What is the world to me!

The world seeks to be praised and honored by the mighty
Yet never once reflects that they are frail and flighty,
But what I truly prize above all things is he,
My Jesus, he alone, what is the world to me!

Sermon

Hymn of Response What Is the World to Me (Was Frag Ich Nach Der Welt 67 67 66 66)

The world seeks after wealth and all that mammon offers
Yet never is content though gold should fill its coffers.
I have a higher good, content with it I'll be;
My Jesus is my wealth, what is the world to me!

What is the world to me! My Jesus is my treasure,
My life, my health, my wealth, my friend, my love, my pleasure,
My joy, my crown, my all, my bliss eternally.
Once more, then, I declare: what is the world to me!

Apostles' Creed

☩ I believe in God, the Father Almighty, maker of heaven and earth.

And in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Offering

Prayers

☩ Lord Jesus, for us you laid aside the riches of heavenly glory. You humbled yourself to be born among us to save us, so that we would know the wealth of God's grace through faith in your holy name. Jesus, priceless Treasure,

☩ In you we have the riches of forgiveness and eternal life.

☩ Lord Jesus, you suffered and died on the cross to atone for the sins of the world. You were buried in the borrowed grave of a wealthy man, but on the first Easter morning you were raised to life to give us victory over death and the grave. Jesus, priceless Treasure,

☩ In you we have the riches of forgiveness and eternal life.

☩ Lord Jesus, guard our hearts against the desire to covet what others have. Help us to be satisfied

with the earthly gifts that you graciously give to us. Help us to remember that you will provide for all of our needs. Jesus, priceless Treasure,

C In you we have the riches of forgiveness and eternal life.

P Lord Jesus, we ask your blessing for those who are enduring times of trouble through illness, fear, doubt and grief. We pray for (*known names of those sick or in the hospital*) and especially for those we name in our hearts. Comfort them through the promises of your Word and, according to your will, bring them healing. Jesus, priceless Treasure,

C In you we have the riches of forgiveness and eternal life.

P Lord Jesus, forgive our greed and constant grasping for more possessions and greater wealth. Instead, give us willing and generous hearts so that we will gladly share with others the earthly treasures that you have given to us. Jesus, priceless Treasure,

C In you we have the riches of forgiveness and eternal life. Amen.

Lord's Prayer

Benediction (Matthew 6:19-20; Philippians 4:19-20; 2 Corinthians 13:14)

P Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal,

C But lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

P My God will supply every need of yours according to his riches in glory in Christ Jesus.

C To our God and Father be glory forever and ever. Amen.

P The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. Amen.

Closing Hymn..... When I Survey the Wondrous Cross (Hamburg LM)

When I survey the wondrous cross on which the Prince of Glory died,
My richest gain I count but loss and pour contempt on all my pride.

Forbid it, Lord, that I should boast save in the death of Christ, my God;
All the vain things that charm me most, I sacrifice them to his blood.

See, from his head, his hands, his feet sorrow and love flow mingled down!
Did e'er such love and sorrow meet or thorns compose so rich a crown?

Were the whole realm of nature mine, that were a tribute far too small;
Love so amazing, so divine, demands my soul, my life, my all!

DYING HIS DEATH LIVING HIS LIFE

SERVICES FOR LENT

WEEK 2: DYING TO GREED, LIVING FOR THE TREASURES OF HEAVEN

COMPLETE SCRIPT FOR WORSHIP LEADERS

- If desired, an **Environmental Projection** is shown on a screen or on the walls of your worship space to set the tone for the service before the service begins or throughout the service at various points:

[shutterstock.com/image-photo/sunset-cloudscape-panoramic-rich-purple-pink-2477238701](https://www.shutterstock.com/image-photo/sunset-cloudscape-panoramic-rich-purple-pink-2477238701)

- This **Theme Verse** is read aloud by the pastor at the start of the service or is read silently by the congregation before the service begins:

*For you know the grace of our Lord Jesus Christ, that though he was rich,
yet for your sake he became poor, so that you by his poverty might become rich.
2 Corinthians 8:9*

- The **Opening Hymn** is sung by the congregation to the tune Der Am Kreuz 87 87 77 88, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Jesus, grant that balm and healing in your holy wounds I find,
 Ev'ry hour that I am feeling pains of body and of mind.
 Should some evil thought within tempt my treach'rous heart to sin,
 Show the peril, and from sinning keep me from its first beginning.

Should some lust or sharp temptation fascinate my sinful mind,
 Draw me to your cross and passion, and new courage I shall find,
 Or should Satan press me hard, let me then be on my guard,
 Saying, "Christ for me was wounded," that the tempter flee confounded.

If the world my heart entices with the broad and easy road,
 With seductive, sinful vices, let me weigh the awful load
 You were willing to endure. Help me flee all thoughts impure
 And to master each temptation, calm in prayer and meditation.

Ev'ry wound that pains or grieves me by your wounds, Lord, is made whole;
 When I'm faint, your cross revives me, granting new life to my soul.
 Yes, your comfort renders sweet ev'ry bitter cup I meet;
 For your all-atoning passion has procured my soul's salvation.

Invocation and Call to Worship

P In the name of the Father and of the + Son and of the Holy Spirit. Amen.

C Amen.

P God commands us, "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's" (Exodus 20:17).

C Lord, lead us by your Spirit to obey your holy Word and follow your commands.

P Jesus said, "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions" (Luke 12:15).

C Lord, help us to walk in your ways and teach us to be content with what we have.

P Jesus tells us, “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal” (Matthew 6:19-20).

C **Lord, you alone are our only lasting treasure.**

P The apostle Paul reminds us, “My God will supply every need of yours according to his riches in glory in Christ Jesus” (Philippians 4:19).

C **Lord, in you we have all that we need.**

- The **Confession and Forgiveness** are spoken responsively by the pastor and the congregation:

P Let us confess our sins to God and ask his forgiveness.

C **Almighty God, we confess that we have disobeyed your commands. We covet things that we do not have, always seeking more for ourselves. We love earthly possessions and do not seek treasure in heaven. We follow our own selfish ways instead of living according to your will. Have mercy on us, and forgive us.**

P God has had mercy on us. He sent his Son, Jesus, our true treasure, to be our Savior. God forgives our sins for Jesus’ sake. I announce to you that your sins are forgiven in the name of the Father and of the + Son and of the Holy Spirit. Amen.

C **Lord, lead us to walk in the way of Jesus, our priceless Treasure.**

- The **Prayer of the Day** is spoken by the pastor or other worship leader:

P Almighty God, you have graciously given to us the true Treasure, Jesus our Savior. By the riches of your grace, through faith in Jesus, we have received the gifts of forgiveness and eternal life. As we follow Jesus to the cross during these days of Lent, cleanse our hearts from greed, and teach us to put aside our selfish desires. Lead us to use the many earthly gifts you have given to us in service to others. We pray, too, that you would guide us by your Spirit to be bold witnesses for our Savior, so that others can share in the riches of salvation through faith in his name. Hear our prayer and accept our praise for Jesus’ sake. Amen.

- The **Children's Sermon** is delivered by the pastor or other worship leader:

Needed: A treasure map of an island, hand drawn or found online, showing mountains, rivers and an X marking the place where a treasure is buried.

- Ⓟ I have a special map to show you today. (*Show the treasure map.*) Someone drew this map to show an island with mountains and rivers carefully marked on it. What do you think this big X means? (*Let children answer.*) This is the kind of map used in stories about pirates. The X shows where a stolen treasure is supposed to be buried. The pirates who buried the treasure could use the map to come back later and find a treasure chest. What do you think is in the treasure chest? (*Let children answer.*) Sometimes we see pictures of a chest full of gold coins and jewels! It would be fun to find something like that!

Today in our worship we are learning about another, greater Treasure. This is a Treasure that we did not have to find. In fact, it is a Treasure that we could never find by ourselves. It is a Treasure that God gave to us. That Treasure is Jesus our Savior. We sin against God. We are often selfish with the things we have. We do not like to share what we have with others, and we want more and more things for ourselves. God wants us to be sorry for our sin and selfishness. He sent Jesus to be our Savior, and Jesus is the best Treasure we could ever have. We did not have to go search for him, like pirates searching for gold. Jesus came to earth to suffer and die for us. He found us! Because Jesus died for us, God forgives our sins. God helps us to be kind to others and to share our earthly treasures with them. We can share our greatest Treasure with them. We can tell others about Jesus our Treasure, so that they will believe in him and trust him as their Savior.

Let's pray: Jesus, you are our true Treasure. Help us to share that good news with others. Amen.

- The **Hymn** is sung by the congregation to the tune Jesu, Meine Freude 665 665 786, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Jesus, priceless treasure, fount of purest pleasure,
 Truest friend to me, ah, how long in anguish
 Shall my spirit languish, yearning, Lord, for thee!
 Thou art mine, O Lamb divine!
 I will suffer naught to hide thee;
 Naught I ask beside thee.

Hence, all earthly treasure! Jesus is my pleasure,
 Jesus is my choice. Hence, all empty glory!
 Naught to me thy story told with tempting voice.
 Pain or loss, or shame or cross,
 Shall not from my Savior move me
 Since he deigns to love me.

- The **Old Testament Reading**, Isaiah 53:8-10, is spoken by the pastor or other worship leader:

Ⓟ By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand.

- The **Epistle Reading**, 1 Peter 1:13-21, is spoken by the pastor or other worship leader:

Ⓟ Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, you also be holy in all your conduct, since it is written, “You shall be holy, for I am holy.” And if you call on him as Father who judges impartially according to each one’s deeds, conduct yourselves with fear throughout the time of your exile, knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

- The **Gospel Reading**, Luke 12:16-21, is spoken by the pastor or other worship leader:

Ⓟ And he told them a parable, saying, “The land of a rich man produced plentifully, and he thought to himself, ‘What shall I do, for I have nowhere to store my crops?’ And he said, ‘I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, “Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.”’ But God said to him, ‘Fool! This night your soul is required of you, and the things you have prepared, whose will they be?’ So is the one who lays up treasure for himself and is not rich toward God.”

- The **Sermon Hymn** is sung by the congregation to the tune Was Frag Ich Nach Der Welt 67 67 66 66, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

What is the world to me with all its vaunted pleasure
When you, and you alone, Lord Jesus, are my treasure!
You only, dearest Lord, my soul's delight shall be;
You are my peace, my rest. What is the world to me!

The world seeks to be praised and honored by the mighty
Yet never once reflects that they are frail and flighty,
But what I truly prize above all things is he,
My Jesus, he alone, what is the world to me!

- The **Sermon** is delivered by the pastor:

P No doubt most of us would be pleased to have the problems facing the rich man in Jesus' parable we've just heard. He had too much of everything—almost. The growing number of businesses today that specialize in helping people get rid of all their surplus stuff and clutter suggests that more than a few of us have an accumulation problem somewhat like the one that “fool” in Jesus' story exhibits. For better or worse, however, what most of us store up and hoard qualifies finally as junk when we're no longer around to treasure it. And unlike the man in the parable, we know exactly who will end up with our accumulation when we die. When that day comes, our children will very likely dream of finding a way to have us raised from the dead just so they can berate us for saving all the ridiculous stuff they'll have to spend weeks hauling out of our crawl spaces.

We should probably acknowledge that if anyone here does indeed have the same problem as the rich man in the parable—namely, an overabundance of wealth that you simply don't know any more what to do with, and you're tired of building bigger and bigger barns and IRA's and variable annuities—any number of folks here today have connections to schools, service organizations—and charities whom they assist with fundraising. They would be more than happy to speak with you after the service.

With that confession and potential absolution handled, we can get on with diagnosing the real maladies in the heart of the accumulator in today's lesson—and in our own as well. What exactly is the error, the folly of the man in the parable, the “rich fool” as he's known in commentaries? He looks smart, actually, and maybe even wise. He didn't lose his wealth when the market crashed. He'd actually produced something and then built barns, not merely hedge funds full of funny money. He saved and saved and saved. Apparently, he'd never spent a dime he didn't have to, even on himself, nor given anything away, waiting until he had way too much

of everything before he would spend anything, even on eating, drinking and making merry. As far as we can tell, anyway, he didn't party. He only worked—or at least he only counted and stored while his employees worked. He'd hardly lived at all. He wasted his life, it seems, because he kept waiting until he believed he was rich enough to have a life. And then he didn't. Poor fool!

Some of us can relate to that experience, though oddly, we routinely get rewarded for being like this fellow. We sometimes advertise our laments about how hard we work in a way that resembles wearing a professional martyr's badge of honor. It makes us feel so righteous to talk that way, and as we do we convince ourselves how much better we are somehow than those slackers who stop to play, to rest, to eat with their families. To have a life.

A deeper level of diagnosis appears when we recall whom Jesus addresses with this parable in Luke's narrative. The setting is a dispute over inheritance, and few fights among human beings are more bitter. We've all seen movies, most of them murder mysteries, about family feuds triggered by a parent's last will and testament. Some of us have lived through such dramas and know the brokenness firsthand. Luke doesn't tell us how bitter or messy the particular dispute brought to Jesus may have been. We only know that the man who sought Jesus' assistance wanted justice—a fair share. But lurking somewhere behind this conversation is the willingness of this man, and maybe also the absent brother we don't meet, the one who seemed to get an unfairly large share of the family inheritance, to place a higher value on having an inheritance than on having a brother—a brother, at least, in whose presence he could rejoice. "So, Jesus, do something," the man pleads. "Make my sibling do the right thing."

And Jesus says, "Sorry, I can't make anyone do anything. I'm no judge. But I will tell you a story," and then he tells that brief tale about a rich farmer who had the opposite experience of old Cain, the Bible's first farmer. Cain didn't do so well, and in the end his anger got the best of him. We all know how Cain ended up—alone, without a brother. The guy in Jesus' story prospers mightily. His barns are overflowing. So what does he do? Give away some of his overabundance perhaps? (If he has a brother or sister anywhere, he doesn't think of them as a landing place for his excess.) Does he throw a party, so at least he can have some company while they eat all the extra produce and drink the wine from all those surplus grapes?

No. He builds bigger barns. And he talks with himself. "Self," he says, "We're doing really great, aren't we?" But as we listen to him, we can't help noting, if his self was so smart, it should have asked in response, "We? Who's 'we'?"

And that night he died, alone. Someone else got his money. And perhaps all the folks who came to take what was in his barns, who ate some of it and sold the rest, remembered him as they did that, and said, "Yes, he was quite the farmer. Too bad we didn't know him." He died friendless. Just like the person who came to Jesus with the dispute over the family estate would likely die alone, because both he and his brother were apparently more eager to have an ample share of the estate than they were to have a brother—with whom they could sit and rejoice.

Tune..... Olivet 664 6664



- The **Opening Hymn** is sung by the congregation to the tune Olivet 664 6664, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

My faith looks up to thee, thou Lamb of Calvary, Savior divine.
Now hear me while I pray; take all my guilt away;
O let me from this day be wholly thine!

May thy rich grace impart strength to my fainting heart; my zeal inspire!
As thou hast died for me, oh, may my love to thee
Pure, warm and changeless be, a living fire!

While life's dark maze I tread and griefs around me spread, be thou my guide;
Bid darkness turn to day, wipe sorrow's tears away,
Nor let me every stray from thee aside.

DYING HIS DEATH LIVING HIS LIFE

SERVICES FOR LENT

WEEK 1: DYING TO PRIDE, LIVING FOR OTHERS

CONTEMPORARY MUSIC SONG SUGGESTIONS

- The following song suggestions can be used for a more contemporary worship service in place of the more traditional hymns included in this kit. Rights to use these songs in the service must be purchased by your parish through CCLI or other copyright licensing agencies.

“My Savior, My God” by Aaron Shust and Dorthy Greenwell

“Dying to Live” by Stephen Curtis Chapman

“The Wonderful Cross” by Chris Tomlin, Isaac Watts, J. D. Walt, Jesse Reeves and Lowell Mason

“Lord, Reign in Me” by Brenton Brown

“How He Loves” by John Mark McMillan

“At the Cross (Love Ran Red)” by Chris Tomlin, Ed Cash, Jonas Myrin, Matt Armstrong, Matt Redman

“How Deep the Father’s Love for Us” by Stuart Townend